

habens corpus—it afforded to him no protection, no opportunity of proving his right to be free, and it placed every free colored person at the mercy of every unprincipled person who might wish to lay claim to him—(Hear.) That law is opposed to the principles of Christianity—foreign alike to the laws of God and man; it had converted the whole population of the free States into a band of slave-catchers, and every road of territory is but so much hunting-ground, over which they might chase the fugitive. But while they were specking of slavery in the United States, they must not omit to mention that there was a strong feeling in that land, not only against the Fugitive Slave Law, but also against the existence of slavery in any form. There was a band of fearless men and women in the city of Boston, whose labor for the slave had resulted in good beyond calculation. This noble and heroic class had caused the whole country to be agitated, until their principles have taken root in almost every section in the land, and which, with God's blessing, will in due time cause the Americans to put in practice what they have so long professed. (Hear, hear.) He wished it to be constantly held up before the country, that the Northern States are as deeply implicated in the guilt of slavery as the South. The North had a population of 13,533,328; the South had a population of only 6,883,756 free men; the North has 132 representatives in the House, the South only 81; and it would be seen by this that the balance of power was with the free States. Looking, therefore, at the question in all its aspects, he was sure that there was no one in the country but who would find out that the slavery of the United States of America was a system the most abandoned and the most tyrannical. (Hear, hear.)

From the Pennsylvania Freeman.

The Slave-Hunting Tragedy in Lancaster County.

As the reports of the affray which came to us were contradictory, and having good reason to believe that those of the daily press were grossly one-sided and unfair, we repaired to the scene of the tragedy, and by patient inquiry and careful examination, endeavored to learn the real facts. To do this, from the varying and conflicting statements which we encountered, scarcely two of which agreed in every point, was not easy; but we believe the account we give below, as the result of these inquiries, is substantially correct.

Very early, on the morning of the 11th inst., a party of slave-hunters went into a neighborhood about two miles west of Christiana, near the eastern border of Lancaster County, in pursuit of fugitive slaves. The party consisted of Edward Gorsuch, his son, Nicholas Gorsuch, his nephew Dr. Pearce, Nicholas Hutchins and two others, all from Baltimore Co., Md., and one Henry H. Kline, a notorious slave-catcher, constable from Philadelphia, who had been deputized by Commissioner Ingraham for this business. At about day-dawn they were discovered, lying in ambush near the house of one Wm. Parker, a colored man, by an inmate of the house who had started for his work. He fled back to the house pursued by the slave-hunters, who entered the lower part of the house, but were unable to force their way into the upper part, to which the family had retired. A horn was blown from an upper window; two shots were fired, both, as we believe, though we are not certain, by the assailants, one at the colored man who fled into the house, and the other at the inmates through the window. No one was wounded by either. A parley ensued. The slaveholder demanded his slaves, which he said were concealed in the house. Three colored men presented themselves successively at the window, and asked if they were the slaves claimed; Gorsuch said that neither of them was his slave. They told him they were the only colored men in the house, and warned him and his party to leave, as they were determined never to be taken alive as slaves. Soon the colored people from the neighborhood, alarmed by the horn, began to gather, armed with guns, axes, corn-cutters or clubs. Mutual threatenings were uttered by the two parties. The slave-hunters told the blacks that resistance would be useless, as they had a party of thirty men in the woods near by. The blacks warned them again to leave, as they would die before they would go into slavery.

From an hour to an hour and a half passed in these parleyings, angry conversations and threats, the blacks increasing by new arrivals, until they probably numbered from thirty to fifty; most of them armed in some way. About this time, Castner Hanaway, a white man, and a Friend, who resided in the neighborhood, rode up, and were soon followed by Elijah Lewis, another Friend, a merchant in Coopersville—both gentlemen highly esteemed as worthy and peaceable citizens. As they came up, Kline, the deputy marshal, ordered them to aid him, as a United States Officer, to capture the fugitive slaves. They refused, of course, as would any man not utterly destitute of honor, humanity and moral principle—and warned the assailants that it was madness for them to attempt to capture fugitive slaves there, or even to remain, and begged them, if they wished to save their own lives, to leave the ground.

Kline replied, "Do you really think so?" "Yes," was the answer, "the sooner you leave the better, if you would prevent bloodshed." Kline then left the ground, retiring to a very safe distance into a corn-field, and toward the woods. The blacks were exasperated by his threats, that, but for the interposition of the two white Friends, it is very doubtful whether he would have escaped without injury.

Meers, Hanaway and Lewis both exerted their influence to dissuade the colored people from violence, and would probably have succeeded in restraining them, had not the assaulting party fired upon them. Young Gorsuch asked his father to leave, but the old man refused, declaring, as it is said and believed, that he would "go to hell, or leave his slaves."

Finding they could do nothing further, Hanaway and Lewis both started to leave, again counseling the slave-hunters to go away and the colored people to peace; but had gone but a few rods, when one of the inmates of the house attempted to chase out at the door. Gorsuch presented his revolver, ordering him back. The colored man replied, "You had better go away if you don't want to get hurt;" and at the same time pushed him aside and passed out. Maddened at this, and stimulated by the question of his nephew, whether he would "take such

an insult from a d—d nigger," Gorsuch fired at the colored man, and was followed by his son and nephew, who both fired their revolvers. The fire was returned by the blacks, who made a rush upon them at the same time. Gorsuch and his son fell, the one dead, the other wounded. The rest of the party, after firing their revolvers, fled precipitately through the corn and to the woods, pursued by some of the blacks. One was wounded, the rest escaped unhurt. Kline, the Deputy Marshal, who now boasts of his miraculous escape from a volley of musket-balls, had kept at a safe distance, though urged by young Gorsuch to stand by his father and protect him, when he refused to leave the ground. He of course came off unscathed. Several colored men were wounded, but none very severely. Some had their hats or their clothes perforated with bullets; others were slightly grazed; and others had flesh wounds. They said that the Lord protected them, and they shook the bullets from their clothes. One man found several shot in his boot, which seemed to have spent their force before reaching him, and did not even break the skin.

The slave-hunters having all fled, several neighbors, mostly Friends and anti-slavery men, gathered to succor the wounded and take charge of the dead.

We are told that Parker himself protected the wounded man from his excited comrades, and brought water and a bed from his own house for the invalid, thus showing that he was as magnanimous to his fallen enemy as he was brave in the defense of his own liberty.

The enemies of the colored people are making this the occasion of fresh injuries, and a more bitter ferocity toward the defenseless people, and of new misrepresentations and calumnies against the abolitionists. The colored people, though the great body of them had no connection with this affair, are hunted like partridges upon the mountains by the relentless hordes which has been poured forth upon them under the pretense of arresting the parties concerned in the fight.

When we reached Christiana on Friday afternoon, we found that the Deputy Attorney Thompson, of Lancaster, was there, and had issued warrants upon the depositions of Kline and others, for the arrest of all suspected persons. A company of police were scouring the neighborhood in search of colored people, several of whom were seized while at their work near by, and brought in. Castner Hanaway and Elijah Lewis, hearing that warrants were issued against them, came to Christiana and voluntarily gave themselves up, calm and strong in the confidence of their innocence. They, together with the arrested colored men, were sent to Lancaster jail that night.

The next morning we visited the ground of the battle, and the family where young Gorsuch now lies, and while there we saw a deposition which he had just made, that he believed no white persons were engaged in the affray, besides his own party. As he was on the ground during the whole controversy, and Deputy Marshal Kline had discreetly run off into the corn-field before the fighting began, the hearing slave-catcher's eager and confident testimony against our white friends will, we think, weigh lightly with impartial men.

On returning to Christiana, we found that the U. S. Marshal from the city had arrived at that place, accompanied by Commissioner Ingraham, Mr. Jones, a special Commissioner of the United States from Washington, the U. S. District Attorney Ashmead, with forty-five U. S. Marines from the Navy Yard, and a posse of about forty of the City Marshal's police, together with a large body of special constables—men eager for such a man-hunt—from Columbia and Lancaster, and other places. This crowd divided into parties, of from ten to twenty-five, and scoured the country, in every direction, for miles around, ransacking the houses of the colored people, and captured every colored man they could find, with several colored women, and two white men.

Never did our heart bleed with deeper pity for the peeled and persecuted colored people, than when we saw this troop let loose upon them, and witnessed the terror and distress which their approach excited in families wholly innocent of the charges laid against them.

The Christiana Murders.

There can be no difference of opinion concerning the shocking affair which occurred at Christiana on Thursday—the resisting of a law of Congress by a band of armed negroes, whereby the majesty of the Government was defied and life taken in one and the same act. There is something more than even a murderous riot in all this. It is an act of insurrection—we might, considering the peculiar class and condition of the guilty parties, almost call it a servile insurrection; not also, one of treason. Fifty—eighty—or a hundred—persons, whether white or black, who are deliberately in arms for the purpose of resisting the law—even the law for the recovery of fugitive slaves—are in the attitude of levying war against the United States; and doubly heavy becomes the crime of murder in such a case, and doubly serious the accountability of all who have had any connection with the net as advisers, suggesters, countenancers, or accessories in any way whatever.

Along with the first account of the atrocity—that which we published yesterday morning—was a report that it originated in consequence of some of "the leading abolitionists" advising the negroes to "stand their ground"—that is to resist—to arm and fight. We are no friends or apologists of the abolitionists; but we must say we feel it difficult to believe there can be any foundation for such a dreadful charge. Were it the bedlamites of more northern regions—the Garisons, the Abbey Kelleys, the Frederick Douglasses, who have made the name equally ridiculous and odious—were it the theatrical and atheistical crack-brains who declare their independence alike of man and God, against whom the accusation was made—it would be credible enough, because they have continually preached such doctrines, and been proud to be abused, or laughed at, on account of them. But we are not aware there are any fanatics of this class in Pennsylvania, and we should never have thought of looking for them in Lancaster county. Nevertheless, this charge, having been made, ought to be investigated, as it assuredly will be, in the most exact and rigorous way, so that full justice may be done against all engaged in this most seditious and sanguinary tumult.

The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPH AND BLOW A DOUBTLESS OR A JARRING BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—Milton.

SALEM, OHIO, SEPTEMBER 27, 1851.

EXECUTIVE COMMITTEE meets October 5.

The Tragedy.

We publish to-day the account of this sad affair as given by the Editor of the Pennsylvania Freeman, who visited Christians for the sake of ascertaining the facts. The press particularly in Penn., is doing its utmost, to advance Whig and Democratic influence by its means. The facts in the case do not answer the purpose. Misrepresentation and falsehood are their necessary resort. Many of the Editors seem disposed to make this affair the occasion of arousing the prejudice and hatred of the people to the point of extermination against the colored population. And well they may hope to effect this, for such is the spirit of the Government.

In pursuance of its policy of degrading its colored citizens, it is ready to sacrifice the whites who would protect them. It will without remonstrance permit any number of free citizens of the North to be whipped, tarred and feathered, ducked, shot or hung—for entertaining opinions, or uttering words in favor of freedom at the South. No sacred law is violated, no constitution trampled under foot—no majesty of government is to be vindicated. The Union stands unjeopardized. Indeed it is the sure means of its salvation. But let a Southern assassin come North to sport with human sympathies, with human liberty and human life, and if the victim in his desperation dare to look resistance, the whole government, state, national, civil and military, is at once aroused to crush the poor lone victim, and offer him up on the altar of the Union's safety. Wonderful is its zeal for law and order. Most brave, powerful, and magnanimous government! Most illustrious and virtuous people who sustain it!

The truth is, the fugitive slave law succeeds, and is executed, in great part, because this exterminating hatred has control of the hearts of the people. This law has during the last twelve months done more for the expatriation of the colored people from the northern states, than has its own sister, the colonization society, during the whole thirty years and more of its existence. S. J. May, who has just visited Canada to make investigation in reference to the fugitives, reports that FIVE THOUSAND have during this period taken refuge under the British Crown. The thousands who voted for the exclusion clause of the Indiana Constitution will maintain the law for this very cause—and so will the tens of thousands like them all over the country. Multitudes are to be found who will avow their approval of the law for this reason, and multitudes of others, who are ashamed to make the avowal, are sufficiently hypocritical to act upon the principle. Under these circumstances for a colored man to obey, what the whole people affirm to be the first law of nature, self defence, is to make certain his extermination and perhaps that of hundreds of others. Look at the diabolical slavery with which the hounds of Philadelphia bounded upon the track and snuffed the scent of human blood. With what eagerness they gathered up men and women dragging them to prison and perchance to death, solely upon the suspicion which their complexion aroused. Slavery and manumission have in this made monsters of our otherwise amiable and excellent citizens. The question for our decision is, shall slavery be overthrown?—or shall its continuance eradicate from our people all controlling influence of humanity, justice and love?

A correspondent of the Anti-Slavery Standard, writing from Lancaster says:—

Gangs of armed ruffians from Maryland, assisted by the lowest ruffians this region can furnish, are prowling round the county, over a district of ten or twelve miles square, arresting indiscriminately all colored persons whom they meet, gallantly including the women. A colored woman, who had been employed by Mr. Pownall to wash the clothing of the two Marylanders, was seized at the wash-tub, and dragged away by her brave captors, who were repeatedly assured that she had been expressly employed for the above-mentioned purpose. All this is done ostensibly upon suspicion that the persons arrested were engaged in the affray which ended in the death of the slaveholder. Not less than fifty persons, in all, have been arrested; among them two white men, who were seized on no other ground than that of a refusal to assist the government officers in the capture of their neighbors. The conduct of these patriotic officials is doubtless founded upon that clause of the Fugitive Slave Law in which "all good citizens" are called upon to assist in the noble enterprise of our general government, viz., the catching of runaway slaves in general.

Two colored men, employed by our friend Lindley Coates, in whose neighborhood the affray occurred, were seized, on Saturday, and taken to Christiana. He followed them to those head-quarters of "law and order," or rather to within half a mile of the village, but was there dissuaded, by his friends from going farther, by the earnest representation that his life would be in imminent danger. Cyrus Burleigh, while passing by, was seized and treated very badly, but was protected from personal injury by the intercession of the Marshal, with whom, I believe he is personally acquainted.

Such is the insolence of these scoundrels from Maryland, backed by the officers of the government, that people passing along the public highway in their carriages have been rudely stopped and detained without any pretext whatever; and it is considered unsafe for any one not of their own kit and kin to approach their rendezvous. I have all these facts from perfectly reliable authority. It is highly to the credit of the neighborhood that not a man could be found to obey the orders of the government officers in any of these infamous proceedings.

"The Religious Element."

We clipped the following from some paper, several weeks ago, as a text; but our columns have been so occupied, that we have been unable to append the sermon until now:

Rev. L. M. Pease, of the Five Points' Mission, has resigned his appointment as Missionary, and devotes his time to the Reclamation of Inebriates in the home. When this enterprise gets fairly established on a firm basis, Mr. Pease intends to open, wherever it is possible, Industrial homes in every ward in the city, so that the poor shall at least have a fair opportunity to work. His plan is to employ every inmate in some congenial business, until they have strength and good habits sufficiently developed for their own government. Out of about 500 who have thus been cared for, but a very few have slipped back into former bad habits, and this is to be attributed primarily to the religious element in the reformation.

We see nothing in this account, to warrant the writer in attributing the stability of those reformed victims of a false and cruel state of society to religion. Their religion may have had an influence—for the Rev. L. M. Pease, judging from this paragraph, has a religion quite out of the common track. One that resigns a mission for preaching dogmas, for one of mercy and good works.

The secret of his success is more evidently found in their changed circumstances, than in their opinions. They were provided with "industrial homes, and opportunity to work, at congenial business." Industrial homes and congenial labor, with fair recompense, is the great means of fortifying virtue and reclaiming from vice. That is the secret—Popular religion has not learned it yet—and perhaps it never will, for it is hopelessly obtuse. But the sinners and infidels will learn it. They have already found that many of those dead in "trespasses and sins" may be warmed into moral life, and the better feelings of humanity developed, by regarding their human wants and sympathies.

It is not religion—or divinity—that these outcasts want, but humanity. They are human beings, with human wants and love predominant—and above all others the love of life. To sustain this, they will sacrifice religion, character and even liberty itself. Hence we find the tenants of brothels, and the victims of slavery, willing to endure life, at the expense of character and conscience, suffering themselves to be debased, and rot by inches, rather than relinquish life, cursed though it is, by apparently insufferable ills. Hope of a home—of society—of remunerating labor, man's glorious birth-right—these sustain them.

The error seems to us to have been not the neglect of the religious element; but attributing to it an undue amount of influence. We would have all the elements assume their proper proportion of importance and influence in society, and in individuals; but to attribute to one everything good, is to deprive ourselves and pervert society. It is to perpetuate all the evils under which society groans to refer it to its sole remedy, to the religious element or the preaching of the Gospel. What brutal mockery of human guilt and wickedness, to go to the brothels of the Five Points and enforce repentance upon their inmates, by the horrors of orthodox theology, while they are shut up to starvation, infamy and despair, with no means of procuring a crust for their gnawing hunger, or a bare plank upon which to stretch their limbs, except that which is offered to tempt them to a repetition of their guilt and unhappiness. There must be something besides this which men call religion, to effect the regeneration of society.

Our nation has been eminently characterized by this element. It seemed to absorb the whole being of our ancestors. To embody itself as means and end, in all their institutions. They transmitted it to their posterity. The Huguenots of South Carolina—the Catholics of Maryland—the Quakers of Pennsylvania—and the Puritans of New England; were all distinguished for it. It has pervaded society in all its movements. Not only is it to be found at the fire side and in the Churches, but it is at home under the gallows—on the battle field and the slave plantation. In the name and by authority of the religious element, has been sanctified the implacable hatred, the bloody massacres and cruel exterminations of our aborigines. By its authority, was introduced, cherished and transmitted to us of the present generation, Negro slavery. And to-day the hundred thousand spies that point to Heaven, are consecrated to this cruel wrong. The army of priests that fatten upon the toll of the nation, and their thoroughly drilled host of votaries, who sustain them, all active in the name and by the authority of the religious element; are engaged as their great business in sustaining and perpetuating slavery. No. This perversion and idolatry of one element of human character can never bless or save the race.

The efforts that are giving freedom, homes, labor—physical and intellectual—with its appropriate rewards. These are producing the improvements among men, and securing their permanent influence. With these things secured, neither the religious, social or any other element that enters into man's organization will be neglected. All will be cultivated more perfectly, and developed more harmoniously.

We most heartily applaud, therefore, the good sense of the gentleman, spoken of in the extract above, who resigned his mission of theological preaching, and devoted himself to the establishment of homes, and the procuring of congenial employment for the unfortunate. We wish his example might be extensively imitated.

THE STAR OF HOPE IS SET.—The Boston Bee heretofore devoted to Daniel Webster, has withdrawn his name as candidate from its columns. Millard Fillmore has paid the price of re-election. It will be strange if he does not reap the reward.

SATISFACTORY.—Father Ritchie has been talked of for Governor of Virginia. He has however settled the question himself. He says "he could not be Governor of Virginia if he would and he would not if he could."

"Peace Measures."

The New York State Democratic Convention "congratulates the country upon the recent settlement of the questions which have unhappily divided the people of these states."

The mendacity of this resolve is somewhat strikingly exposed by the fact that almost at the very time of its passage, United States Commissioners, Marshals and Marines, were marching to Christiana, to quell the disturbance caused by this very "settlement" of the question. Whilst they were resolving that "peace exists," Governor Johnson was issuing his proclamation, and distinguished Democrats in Philadelphia fearing the Governor would be too tardy in his movements to sustain the established peace, impudently offered their advice and military co-operation. One is not to blame for thinking of the Tories of Patrick Henry's time who cried "peace, peace." Quite as much peace will these men find as did those who advocated their principles in '76.

The New York Whig Convention was very modest in the way of resolutions—adopting but three, and these very brief. A very convenient way for those who unincumbered by principles, seek only success.

Senator Wade.

It seems pretty evident that whatever hopes, have been hung upon Senator Wade for Anti-Slavery action, will be disappointed. He last week made a speech in Jefferson, which the Ashabula Sentinel notices.

He was terribly severe on slavery and the fugitive law—walked over Mr. Chase rough shod—for deserting to the Democracy; but avowed himself a Whig past and present, and without desire for change. He thinks Mr. Giddings about to follow Mr. Chase, and sell out to the Democracy. Fillmore and Webster, were very honest, but misguided men, befooled by the Southern cry of danger to the Union.—He was especially desirous that Free Soil Whigs should get ready to come back to the Whig fold, as soon as possible.

So it is. He who trusts to politicians for justice, trusts to a broken reed, that will but pierce his own hand. Mr. Wade has evidently too little stamina to be anything else than a tool for southern blusterers.

Insult to Travellers.

Among the arrivals by Stage at the Hotel of Mrs. Sprout, in this place, a few evenings since, were two gentlemanly strangers, who after paying 50 cents each in advance for their supper, were conducted to a side table in a dingy back room, apart from the companions with whom they had pleasantly passed their journey. Not pleased with this distinction, they politely remonstrated with Mrs. Sprout, assuring her of their entire willingness to eat with their fellow travellers, who by the way, manifested no objection to the proposition. The landlady decided that their complexion was neither gentlemanly nor orthodox. Assuring them that "niggers could not eat with white folks in her house." The gentlemen then declined supper altogether on her premises. A proposition to the bar-keeper to refund the money, was responded to by insult and personal violence.—When the travellers retired to the "American," where they were courteously and comfortably entertained.

On the interposition of the Mayor, and another gentleman next morning, the money was refunded. Many of the citizens of Salem, were justly indignant at the outrage. And the sentiment they have thus exhibited, will we trust, be a sufficient guarantee against the repetition of the like enormity.

Massachusetts Free Soil Convention.

The Massachusetts Free Soilers held an enthusiastic convention at Worcester on Tuesday the 16th inst. The meeting was large, surpassing in numbers either the Whig or Democratic Conventions. The addresses by Horace Mann, Anson Burlingame, Joseph T. Buckingham, and others were eloquent and received with the warmest favor. Horace Mann presided. John G. Palfrey was nominated for Governor and Amasa Walker for Lieutenant Governor. Delegates at large were also appointed for a National Convention for the nomination of President and Vice President of the United States.

Copway's American Indian.

Devoted to the general history of the North American Indian and American Literature; George Copway, Editor and Proprietor, N. Y. City. This paper has reached its 10th Number, is beautiful in appearance and sprightly in character. The subject to which it is principally devoted, the history and interests of the North American Indians, is one of deep interest to literature and humanity. We trust its success will be worthy of its object and the ability with which it is conducted.

Western Evangelist.—This is the title of a new semi-monthly, published at Detroit; "Devoted to Christianity, Liberty, Education and Sound Literature." D. K. Wellman, Editor; S. A. Baker, Publishing Agent. The paper proposes to itself a general reformatory character, promises its sympathy especially to the Wesleyan Church, but disclaims all sectarian influence. Its appearance mechanical and editorial is highly commendable.

Treason.—The brave men who in Pennsylvania preferred death to slavery, are to be tried for treason. Treason in the language of the Constitution, consists in levying war or aiding the armies of the enemy. A truthful confession is this official act. The government of this country has declared war against all its citizens, who dare to be colored—and then prepares to hang them for treason if they act upon the defensive. Will Fillmore have the pluck to go forward, and will his minions perform the work of strangulation for "constructive Treason?" We shall see.

Letter from H. C. Wright.

WILMINGTON, Randolph Co., Ind. }
Sept. 9th, 1851.

DEAR MARSH: I am fairly in for a lecturing tour in Indiana. I held three meetings in Richmond, and one in Goshen, Wayne County; and five in this town. I was gratified in Richmond last Sunday, a week. A priest of the town had an appointment at the same place, and hour at which I had one. It was in a public meeting, solely for the use of the citizens. The priest and his Church, occupied it Sunday forenoon and evening, on the express condition, that they were to give way, if a stranger came along and wished to occupy it. The hour came, and a large audience. I went and found the priest, with Hymn Book and Bible, ready to begin divine worship, by singing, praying and reading a chapter. He was asked to give way. He refused. He was reminded of the conditions on which he occupied it. He pleaded that he was a Minister of Christ, and I was not, and he had a previous claim, that he would give way if a Minister came and wanted to preach Christ and him crucified. He considered me a mere lecturer on Humanity, and had no idea that Christ should give way to Humanity. A vote was taken on the question—Who shall occupy the Desk? One man, and only one, voted for him, and that was his deacon. The fact is significant of the waning power of the clergy. He snatched up his Bible and Hymn Book, and walked out like an insulted grenadier, apparently outraged that men should prefer the Gospel of Freedom to the Gospel of Slavery; the Gospel of Humanity, to what Priests call—the Gospel of Christ.

I went to Economy. There a few months since, a man was cast out of the Whig Party, because, last fall, he presided at an Anti-Slavery meeting when I spoke. I hope he will have the manliness to consider the expulsion, far such a cause an honor. The foul dishonor of membership in the Whig Party, can never be compensated for by office, or emoluments. No man can join any political, or religious party as they now are, and not pollute his moral nature.

By the cry of Drunkenness, Theft, Boredy and Murder, the reptile politicians, backed up by the no less sly religiousists, procured the insertion of the article in the New Const. to i n, touching Negroes entering the State, and those who shall employ, or entertain them. A practical illustration of this: The cholera has driven nearly every white family from Newport. They departed, leaving the keys of their houses with the colored people there, who could not remove, having no where to go. There they are having control over nearly all the property of the town—practically trusted by the very people that would cast them out of the State, with their all, and practically giving the lie to the popular cry against them.

The meetings here have been well attended. There are many stirring friends of the Slave in this county. Of all the State, Randolph County, is the only County that went against the Negro expulsion article of the New Constitution, unless it be one other.

To-morrow, the dug up bones of the men, who, under Gen. St. Clair, fell in an effort to rob and murder the Indians at Fort Recovery, in Revolutionary days, are to be interred, at that place.—Some twenty or twenty-five miles from this place. Many are going from this region, to do homage to the bones of men, who fell fighting on the side of justice; while these very worshippers of dead men's bones, are doing what they can to crush and destroy their living fellow beings around them.

I long to hear from the Anniversary. Have not yet. Do make arrangements for Charles and Parker to be at the Green Plain Yearly Meeting—and to go to Richmond on the Ohio. The people expect them.

HENRY C. WRIGHT.

Anti-Slavery Conventions.

Hinckley, Sat. and Sun. October 4th and 5th.
Bucksville, Wed. and Thurs. 8th and 9th.
Hainbridge, Sat. and Sun. 11 and 12th.
Salem, Sat. and Sun. 18th and 19th.

Meetings will also be held at:
Beres, Tuesday, Oct. 7th.
Twinsburg, Friday 10th.
Parkman (Village), Tuesday 14th.
Batavia, Wednesday 15th.
Mesopotamin, Thursday 16th.

C. C. Burleigh, will be present at the Salem meeting, on the 18th and 19th of October.

Free Soil Meetings.

To be addressed by SAMUEL H. LEWIS and others.
At Elyria, Saturday, Sept. the 27th.
At Medina, Monday, Sept. the 29th.
At Akron, Tuesday, Sept. the 30th.
At Massillon, Thursday, Oct. the 3d.
At Salem, Saturday, Oct. the 4th.
At Canfield, Grand Western Reserve Rally, on Wednesday the 8th of October.

Yearly Meeting of Congregational Friends.

The Yearly Meeting of Congregational Friends, will be held at Green Plains, Clark Co., Ohio, commencing on the last seventh day of Tenth Month, (Oct. 25.) A full attendance of Friends is desired.

DIED.—At Marlboro on the 18th inst., ESTER PAXSON, aged about 17 years; daughter of the late Moses Pennock of Marlboro. The deceased has left a large circle of devoted friends to mourn her early departure. Her disease was consumption, with which a number of the family have been taken to the grave, during the last few years.

Mrs. Swishelm is convinced the Bloomer dress must prove a failure. We have heard of prophecies that should fail.